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Freedom, Fellowship and Character in Religion.

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NKIN LLOYD JONES, SENIOR EDITOR,

EDITORIAL CONTRIBUTORS:

RD BARTRAM, BLAKE, SE F. DOLE, . EFFINGER, . HIRSCH, RICK L. HOSMER, M C. GANNETT, W. GOULD, T. LEONARD, JOHN C. LEARNED, EMMA E. MAREAN, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND, CELIA P. WOOLLEY

UNITY PUBLISHING COMMITTEE:

SSRS. BLAKE, GANNETT, HOSMER, JONES, LEARNED AND SIMMONS.

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Editorial.

EDOM is the guardian of the life. Truth-seeking is the con- of the true church. The air cathedral, built upon the limits ought, bounded by dogma and by doctrine, is stifling.

NT Tolstoi, it is said, purposes g to America next year, chiefly dy farm life and farmers in this ry, hoping to find some light to back to a people and a country dark and wretched only by hu- gnorance and cruelty.

call the attention of our read- the extract from the Chicago e, found under "Men and s," entitled, "Rolling in ," for the thought provoking al it contains. We are incom- to comment upon the same. do these figures mean? Cer- something, and that something found relation to the moral the future.

E University of Dublin on the ion of the Tercentenary celebra- conferred the honorary degree of "Litt. D." upon James Martineau. The noble octogenarian, and more, was present to revive again the memories and refresh the scenes where his first married home was established; where the grave of his first child was dug, and where from 1828 to 1832 he preached the faith which since he has so enriched by his thought and study.

CREAM is the mourning color in Denmark, introduced there, it is said, by the Empress of Russia. This is an improvement upon the ominous black with which the majority of Christendom augment the inevitable gloom of life by artificial methods. But why should woe be advertised at all? Let the heart's heavy burden be reduced to the minimum. Let not the sunlight be marred.

THE American Sunday Union is adding its mite to the leveling up process of ignoring denominational lines. In its *Sunday School Missionary* we read of its agents from one of the United States to the other organizing Sunday-schools out of the most mixed elements as to beliefs into one helpful working band and not troubling themselves to inquire what church the various recruits represented.

SOCIETY is the product of culture. As men once combined to kill thought, is there no way now by which they may combine to kindle thought? As men have pledged themselves to the bondage of a creed, may they not now pledge themselves to the freedom of a quest? As they have co-operated so splendidly in the interests of another world, is there now no way of co-operating religiously in the interests of this world?

REV. THEODORE CLAPP, Unitarian, of New Orleans in his autobiography tells of a conversation between himself and a Catholic Bishop, wherein the bishop declares his belief that Mr. Clapp would finally be saved by reason of his "invincible *ignorance*" of the true faith. The Pope sees hope in Renan's sincerity for a like result as will be seen by the clipping below. The dear old mother church is kinder than some of her younger children:

Pope Leo XIII., when told of Renan's death asked: "How did he die?" "Impenitent," was the reply. Leo XIII., reflected a moment and then remarked very quietly: "*That is better.*" The prelate having expressed some surprise, the pope went on to explain that Renan had proved by his end that *his doubt was sincere.* He would be judged by his sincerity, which, if it was thorough, might absolve him. A few moments afterward he observed that Renan had done more good than harm to the church. He had aroused the theologians from their torpor. He had embodied the doubts of modern thought. He had marshaled its forces. The church had been surprised; but could they believe that all this was not designed by Providence? And they might hope that particular indulgence would be shown to one who was the instrument of God's wrath.

THE *Advance*, of Chicago, has an interesting editorial on "The Institutional Church," which advocates a seven-day religion and church delightful to listen to. We quote:

"It may be said that the new institutional idea starts out with the purpose of making more adequate use of the church edifice itself. Here is a building centrally located so as to be convenient of access from all around; large and costly. On Sundays, at least during certain parts of the day, its doors swing open in a more or less broad and heartful welcome to all. During the greater part of the other six days of the week this large and costly building stands with locked doors and bolted gates, closed, empty and cold; a sign indeed of something to be done in it on Sundays, but otherwise giving no sign of sustaining any living relations to the endlessly manifold daily lives of the people. Is this, many are asking with increased urgency, the true ideal of what, in our time, the house of worship, the church-home, should be? The fact remains that as the great Apostle did, so ought every church wherever situated to do, 'magnify its office,' and utilize to the utmost its means of good."

The editorial says that "enough have tried the experiment to prove how altogether practicable the institutional methods are."

Now that there is such a determined and intelligent effort to discover and express the real sentiment of the country concerning the Sunday opening of the World's Fair, every liberal minister and congregation should see to it, that his convictions and those of his constituents be known in Congress when the question comes up again, as it surely will. We hope our brother ministers, if they have not already done so, will preach on the subject; it is a life-shaping theme, and follow the sermon with an opportunity for the congregation to sign a petition to Congress for the repeal of what seems to us an unwise, if not an unjust enactment. The Mayor of Chicago has officially spoken as have the directory. Let them be supported, that the world may see how beautiful, helpful and holy the Sunday might become if art, science, nature and the social instincts of humanity were invoked to co-operate with morals and religion in the consecration. The Chicago *Herald* will furnish any number of printed petitions for this use.

FROM a private letter written by James Martineau to one of our fellow citizens in Chicago, we are permitted to make the following extract, which has too much significance to be placed among the closed treasures of private correspondence:

"A commissioner for the British section of your World's Fair in its department of philanthropic work, and more especially woman's work, the Baroness Burdette-Coutts, applied to me for information respecting English Unitarian institutions and labor under these heads. The very inquiry is a satire upon our intensely sectarian life; assuming as it does, that all our charities are done denominationally, and that to survey them all without counting any twice over, you must find an enumerator for every kind of Church and add up all the lists delivered in. I could only reply that it was the inherited and the personal habit of our people to look on the social compassions and Christian sympathies which give birth to hospitals, schools, reformatories, rescue missions and every form of philanthropic effort as of universal obligation, civic and human; we never thought of going apart and setting up for ourselves as an exclusive theological party, spheres of action equally open and equally congenial to the conscience and affections of others. On the contrary we worked with our fellow-citizens, irrespective of creed, wherever we could, and did nothing alone except where we must. The result of this catholicity necessarily is, that while our fellow-worshipers contribute probably their fair proportion of thought, labor, and revenues to the philanthropic total of English life, we have little to show in the way of sect benevolences, and should be wrongly judged by their statistics. And so, of woman's work. With small exception there is no difference between men and women in the incidence of charitable duty; and joint action in it is, in our opinion, essential to its best spirit and efficiency. On these grounds I declined to act as Reporter for the Unitarian beneficences.

National or International: Which?

The communication from the Secretary of the National Unitarian Conference printed elsewhere, calls for a word of explanation and comment. We did not intend to give undue emphasis to any one argument offered as a reason for not accepting the invitation to meet in Chicago in connection with the International Congress of Unitarians, in 1893, on the part of the council of the National Conference. Indeed we printed in the note of our issue of November 3d, the words of Secretary Lyon relating to the matter, which were a fair condensation of what he now says in longer meter. If the argument of comfort to existing Unitarians, and the numerical center of present constituency is to decide, doubtless the council has chosen wisely; there will be more comfort to our New England friends, in Saratoga, perhaps, than Chicago can afford; and it is sadly true that "the largest part of the Unitarian body lies within the circle" indicated. But, we think our Eastern friends will regret this fact as much as we do, and hope, some day, to have it otherwise. Is the National Conference a missionary body? If so, it would seem that it becomes its duty once in a while to visit the fields it affects to till. Those who are unfortunate enough to live beyond the "circle" have traveled eastward now for twenty years, all the way from the shores of the Pacific to those biennial gatherings of the National Conference. Perhaps the law of averages would carry the Conference, once in a great while, say once in half a century, to meet these Western brethren. But we do not press the claims of Chicago on any such grounds. Here is the opportunity of a century; the first ever offered in the history of Unitarianism, for Unitarians, not only to meet their fellow Unitarians of the world, but to stand alongside of the great religious activities of humanity, to take their place in the line with the denominations of Christendom, to be advertised with them in common bulletins holds their meetings under a common administration to have their words printed after it is all over with, in common an encyclopedia, which will be a sort of invoice of the

intellectual and moral status of the world brought down to date. And this they are invited to do at the expense of the great World's Exposition.

To the furthering of these ends and interests, the Columbian Auxiliary has been busily at work with a corps of clerks for many months, and their activities will not cease until the great system of Congresses and Conferences is completed in November, 1893. For the accommodation of these great Congresses the only great permanent structure erected by the management of the World's Fair will be devoted entirely. The extent of the preparation, the careful development of plans, the increasing indication of interest in them throughout the world, of course, cannot be communicated to those who are not on the grounds, some idea of which we did our best to convey to the Secretary of the National Conference, when here on his official inspection tour, last May. It may be that all this labor will prove unavailing, and the prediction prove true that "these meetings will not be well attended by those who have come to Chicago to see the Fair," but it does seem to us from this end of the line that Unitarians in common with Presbyterians, Methodists, Quakers and the rest of them, could well afford to take the risk, and sacrifice one Saratoga chance on this missionary venture. More than that, it seems to us that it is a courtesy due the foreign representatives whom we invite to meet us, and to our fellow denominations in America, who, for once at least, invite us on absolutely fair and fraternal terms. It is true there is a new hall being built for us in Saratoga, but let it not be forgotten that there is a better and a bigger hall being built for us in Chicago.

Many years ago the present writer predicted the danger of the biennial Unitarian gatherings at Saratoga assuming the character of a picnic. Justly or unjustly many more Unitarians to the Westward will begin to feel that the prediction is coming true, when the enthusiasm manifested in Saratoga at the last meeting, when Mr. Milsted moved that the next meeting be held in Chicago, has been tempered by the prudential and comfortable considerations urged, into a refusal on the part of the National Conference to heroically take their risk with the rest of Christendom and Paganism next year in Chicago, and instead, "throw their best interests into the regular meeting of the Conference at Saratoga."

As to the "considerations of dignity pocketed," it is probably a case of too much politeness on both sides. From this end of the line we not only invited co-operation by official vote in the presence of the Secretary of the N. U. C., and furnished him with a certified copy of the same, but sent the chairman of our committee to meet the council in person, which he did in May last, repeating the invitation, and inviting the suggestion of a full program from the council. He left with the understanding that such a suggestion would be forthcoming in due time. Immediately on his return, the local committee in Chicago sent invitations to the three "Special Advisory Councils on Program," viz.: the boards of the N. U. C. the British and the Transylvanian Associations, and to fifty other men and women eminent in our faith, in this and other countries. This circular letter closed with the following words:

> We, therefore, earnestly request the active co-operation of the Advisory Council named below, in the suggesting of themes for discussion, the speakers to present them, and in all other ways which will contribute to the success of the meetings.

The committee then thought its duty done, until suggestions came in. Many cordial words and valuable suggestions were received from Unitarians in this and other counrties, among which, were suggestions from Secretary Reynolds, Messrs. Savage, Sunderland, Wendte, Secretary Bowie, of the British and Foreign association, and many others. Dr. Hale's letter miscarried, and after many days was returned to the writer. We were waiting to hear from the National Council. As a matter-of-fact the Local Committee here held but one meeting from the time we met in consultation with Mr. Lyons, until the one referred to in his letter. The Council, it seems appointed a sub-committee of three to express its wishes, this committee instead of holding a joint session decided to send severally their suggestions; such have been received from Dr. Hale and Mr. Lyon, the third member of the committee has not yet been heard from. The local committee has its duties clearly defined for it by the power that created it, the authorities of the Columbian Exposition; after receiving suggestions from all sources practical, it is our duty to compile and promulgate a program, and to serve such a program to its successful issue. The program is not yet made; suggestions are yet in order. The co-operation of the N. W. C. which we have solicited by resolutions, by personal attendance at their meetings, and by the circular of May last, is still solicited, even to the extent of a reversal of the vote to stop half way at Saratoga, and take the risk of the jam, it will be a glorious one, at Chicago. It will do Unitarians good to be jostled, nudged and crowded in the great throng of the religious world. A defeat and disappointment shared with all the live men and women of all the live faiths in the world, will be far more glorious, than the most elegant parlor success of a few hundred Unitarians, flocking by themselves in the luxurious, and not very missionary atmosphere of Saratoga.

Biela's Comet.

Comets long had a very bad reputation as signs of divine wrath and coming disaster. Perhaps this bad fame culminated when Dr. Whiston, the noted theologian, showed that the great one of 1680 had at a former visit caused Noah's deluge, and would at a future one bring the earth's destruction, thus slaying the human race once by flood and again by fire. Lecky says Dr. Whiston located hell itself in the tail of this comet. But this same one of 1680 began also to bring a better opinion of comets. It moved Bayle to write his famous paper against their bad omen, and Newton to study their orbits and show their regularity. Then came the great comet of 1682, and Halley's and Clairaut's prediction of its return, which was fulfilled so remarkably. Afterward the same was done with many others, and comets ceased to terrify as supernatural signs. But there still remained the fear that they might destroy the earth by natural collision, and many a panic resulted.

Perhaps no one has done more to remove this fear than Biela's. It was first seen in 1772, by M. Montaigne, as a faint telescopic comet. It was again seen in 1805, this time so near the earth as to be clearly seen by the naked eye in strong moonlight, appearing as a roundish cloud nearly as large as the moon's disc. It was seen again in 1826, by Biela, who figured its elements more fully and left it his name. He and others showed its identity with the previous appearances, found its period to be about six and two thirds years and predicted its return in 1832. It came as predicted, and this time caused quite a panic. For the discovery had been made that its orbit was peculiar in very nearly crossing the earth's at one point—being only some 18,000 miles away. The panic was groundless, for the earth was not to be there when the comet crossed. But the question become very interesting, what the earth would find if it should meet the comet there. The comet partly answered this question by allowing the faintest stars to be seen through it. But how about its denser nucleus? Some light has since been thrown on this question, too.

It was due again in 1839, but the earth was then so far away that astronomers did not see it or expect to. It came again in 1849 and this time brought a new wonder. For soon after its appearance it divided into two comets and these again underwent curious commotions and changes. When it returned in 1852 these two fragments were nearly ten times further apart—over a million miles. What was going to come of them? When next due, in 1859, the earth was not in position to see it. But in 1866 the conditions were most favorable and astronomers eagerly awaited it. In vain, however, and though they searched carefully for months, no trace of it could be found. Since then it has been due three times before the present year, but has never been seen. This fact, together with the disagreements among the present observers, makes one infer that it is not seen now and that the comet now talked so much about as Biela's is really something else.

But no longer seen as a comet, it has revealed itself in other ways. It has been proven that certain meteoric showers are connected with as many different comets; and when Biela's was due in 1872, Dr. Weiss predicted that we should have shooting stars from it, radiating from the constellation Andromeda. They came as predicted, on Nov. 24, and a remarkable shower Nov. 27, conspicuous in this country, and very brilliant in Europe. Then it was that Prof. Klinkerfues, thinking that the comet might afterward be seen in the southern hemisphere, sent to Pogson, of Madras, that sensational telegram: "Biela touched earth Nov. 27; search near Theta Centauri." Pogson did, and found a comet. He naturally thought it was the missing Biela's. But most astronomers think it was not, as Biela's should have been much farther away. Prof. Newton, however, thinks that the one Pogson saw was a part of the Biela system, a third fragment which had separated centuries ago, just as the other two were seen to separate in 1845. But the shower itself was recognized by all astronomers as coming from Biela. And when the comet was due in 1885, the shower came again, Nov. 27, very brilliant, so that Prof. Newton estimates in some places 75,000 meteors an hour. And this year, when the comet was due again, we have seen the slight shower of Nov. 24, radiating from Andromeda as before. That and the great showers of 1885 and 1872, as well as two others in 1838 and 1798 are all regarded as coming from Biela's comet.

That comet, according to Professor Newton, has strewn its fragments along a stream 50,000,000 miles in length, which the earth occasionally crosses. The crossing is a harmless process, and no particle has been known to reach the ground, unless it be the Mapazil meteorite which fell November 27, 1885. The particles, beating into our atmosphere at the speed of about eleven miles a second, are instantly burned up by the friction, to shine as shooting stars. They are, besides, so scattered that Professor Newton estimates that, when falling in 1885, at the rate of 75,000 an hour, each grain was on the average about twenty miles from its nearest neighbor. Where the larger fragments of the old comet are, or whether there are any left, we will not ventur to say. Whether the earth woul suffer from collision with those large fragments of this or any other come we will also not attempt to gues Professor Young admits the igno rance on this question, but says, "pe haps the most probable hypothesis that a comet is nothing but a san bank, that is, a swarm of solid pa ticles of unknown size and wide separated; say like pin heads sever hundred feet apart." With goo astronomers holding such a hypoth sis, and with cholera and colds callin for our nearer attention, we ougl not to borrow any trouble abo comets.

H. M. S.

Men and Things.

SIDNEY MORSE, the sculptor, has recent been working in his studio at 213 Waba avenue, where he is at work on a life-si bust of the lamented Judge Adams of D buque. He has also completed busts, cabin size, of Froebel and the Senior Editor UNITY; both of which are pronounced go and can be obtained, together with Carlyle, Emerson and Lincoln, at five d lars each. He hopes also to have ready the Christmas holidays a statuette, sitti figure, of Charles Darwin.

IN September at Hartford, Conn., w held the sixth annual convention of t International Association of Factory Inspe tors, and four of the papers read were women. Massachussetts sent Mrs. Fan B. Ames who told of "Early Factory spection in England," and Miss Mary Hailey whose paper gave "Observatio Gleaned from the Inspection of Manufa uring, Mechanical and Mercantile Establis ments in Relation to Female Operative "Child Labor in Pennsylvania," by M Mary A. O'Reilly, and "Means of Egr in Public Buildings," by Mrs. M.

BARON MORRIS HIRSCH has in the ten years given to destitute Jews $50,000,0 He is old and childless and has decided administer his own estate. His wife interesting and capable woman, caring li for society, devotes most of her time to charitable enterprises founded by her h band. His benefactions are not confi to Jews. In the past two years he has gi $10,000,000 to Christian schools and h pitals. He realizes that the Jews of Russ Austria and southeastern Europe are most helpless and miserable race in Euro His hope is to raise them from the slou of ignorance and despondency. Of th Jews he says, "they are wallowing in depths of ignorance and bigotry that gene tions of persecution have produced." W education will come better views of life perhaps the disappearance of the Sem race as a "*religious guild*." He says, do not hope to see this consummation you may live to see the world inhabited controlled by neither Jew nor Gentile, by *civilized men*."

LESS than forty years ago the Ameri millionaire was considered such a rare that a popular poet of the period devot lengthy poem to a description of his c acteristics, but now there are more t 4,000 millionaires in the United States, the man worth from $10,000,000 to $20,0 000 is so common that his presence ex little, if any, comment. To-day this na possesses not only the greatest numbe rich men but also the richest of any on globe. A list of America's ten richest with the sums they are worth, would made up as follows: William Wal Astor, $150,000,000; Jay Gould, $100, 000; John D. Rockefeller, $90,000, Cornelius Vanderbilt, $90,000,000; Wil K. Vanderbilt, $80,000,000; John J Astor, $70,000,000; Henry M. Flagler, 000,000; John I. Blair, $50,000,000; Le Stanford, $50,000,000; Collis P. Hunt ton, $50,000,000.

The fortunes of these men foot up stupendous total of $790,000,000, a sum vastness of which baffles the human prehension. The origin of these fortunes furnishes abundant food thought. The wealth of the two Asto due to the rise in value of the imm holdings in real estate in this city, sec by the founder of their house. The fort of the two Vanderbilts were made in construction and operation of railroads, have greatly enhanced in value since came to them by inheritance. The met by which Jay Gould's wealth was acq are too well known to impel recital. fortunes of Rockefeller and Flagler in the oil trade and those of Blair, Sta and Huntington in the construction operation of railroads. Besides thos ready named there are over three sc individuals and estates in the United S worth above $10,000,000 each.—*New correspondent of Chicago Tribune,*

Contributed and Selected.

The Excuse of the Foolish Virgins.

Blame us not! Nor shut the door in scorn;
r lamps are out. The oil we did not bring,
faith in human kindliness inborn,
e ran, and halted not, with you to sing.

ly we trusted in your human hearts,—
ur love and goodness unto those who lack;
as our tears fast fall and joy departs,
close the door and give our gladness back.

did but strive the bridegroom's way along
cheer with mirth and lighten with our praise.
we kept back, nor brought our lamp and song,
e now would sit beneath the feast-lamps' blaze.

ly the effort well is worth a place
some dim corner of the darkest room;
e smile of welcome, not unmixed disgrace,
ould greet our hearts to drive away the gloom.

strove to act so that the bride should smile,
hat he she loves would give us honor due,
should the effort meet but scorn the while
ecause neglect made vain the purpose true?

eaven we know, beyond the still, cold stars,
o scorn shall greet us all our joy to kill,
God's strong justice will undo the bars
nd light the lamps you would not aid to fill.

O. R. WASHBURN.

TOUGHTON, WIS.

Babylon in Palestine.

The following is an extract from a letter Rev. Marion Murdock, written to a nd and recently printed.]

t may interest the readers of your er to have a brief report of a lect- delivered in Oxford on October h, by Professor Sayce, the eminent entalist, on the eve of his depart- for Egypt. His theme was abylonian Remains in Canaan," he gave a thrilling account of the ent discovery of Babylonian clay lets in Palestine. The Palestine ploration Company had in 1890 sed a large sum of money for ex- ations in Palestine, and Professor ce had staked his reputation as an entalist on the assertion that Baby- ian tablets would be found there. t one entire winter's work in exca- ion failed to bring any tablets to ht. The second year had been ually fruitless; workmen and ex- rers were attacked with malaria, l it was deemed best to abandon ther investigations for the summer l perhaps forever. Part of the ls were packed and the last day's rk had been almost completed, en there was suddenly unearthed at had been so long and eagerly rched for, a clay tablet bearing a neiform inscription. Professor Sayce as yet been able to translate only art of this inscription, but what he read proves conclusively the occu- ion of Canaan by the Babylonians a pre-Mosaic period. Thus the ory held by eminent Orientalists, t the Hebrews had come under bylonian influence long before the le, is fully confirmed by this great covery. This being the fact it is w easy to explain why the story of flood and other accounts in Gen- s are so similar to the Babylonians ries, and yet bear so strong a Heb- coloring. It has long been be- ved that these stories were learned m the Babylonians, but the time of exile was too late to account for modifications and strong Hebrew aracteristics which the stories had eived. But now that the occupation Canaan by the Babylonians in pre- saic time is known to be a fact, the difficulty is removed. The discovery of that one tablet gives promise of many others to be found in Palestine. "We are now," says Professor Sayce, "about to dig up the sources of the Book of Genesis." It is gratifying that such declarations as these are proclaimed in Oxford University and received with earnest applause. Yours cordially,

MARIAN MURDOCK.

OXFORD, England, Oct. 22.

A Farmer Legend.

Members of the Farmers' Alliance will appreciate the story of "The farmer and the Money-Lender," from "Indian Fairy Tales," by Joseph Jacobs. The farmer owns a wishing-shell, which the money-lender steals. The farmer then agrees that the money-lender shall have double of all he receives himself on condition that the shell is returned:

From that time, no matter what he gained by the power of the conch, the money-lender gained double. And the knowledge that this was so preyed upon the farmer's mind day and night so that he had no satisfaction out of anything. At last there came a very dry season, so dry that the farmer's crops withered for want of rain. Then he blew his conch and wished for a well to water them, and lo! there was the well, but the money-lender had two—two beautiful new wells! This was too much for any farmer to stand; and our friend brooded over it, and brooded over it, till at last a bright idea came into his head. He seized the conch, blew it loudly, and cried out: "O, Ram! I wish to be blind of one eye"! And so he was, in a twinkling, but the money-lender, of course, was blind of both, and in trying to steer his way between the two new wells he fell into one and was drowned. Now this true story shows that a farmer once got the better of a money-lender—but only by losing one of his eyes.—*From the Chicago Tribune.*

The Coming Chicago.

We may now chronicle the last important step of learning. The culture of Greece passed on to Rome, and gained by mixture with a political system. Thence the united stream fled north to Oxford and Cambridge. Ceasing awhile, it next crossed the Atlantic, and settled in Harvard and Yale. After two hundred years it makes its latest advance to the center of a land on whose margin it lingered so long. In spanning this last thousand miles of its progress, it has compassed a country only lately won for the mind's life, and just beyond lies a land where as yet the many are working with their hands.

The city of Chicago is the epitome of what has been gained west of the original thirteen states. All roads lead here, as to Rome of old. It is rich with trophies of material things, and yet it has been suffering from an unequal development. It is a vigorous youth whose muscle has been in a gymnasium, but whose mind has missed the library.

All this is not saying that the West has no colleges, There are many of them. They dot the corn-fields of Iowa, Illinois and Kansas, and the wheat fields of Minnesota, Nebraska and Dakota. But until the incipiency of the University of Chicago, with its university extension, its affiliated system, its enlarged courses of study, and its new system of vacations, until that time there was no university in the West presenting much more than a copy of the Eastern institutions in miniature.

It is indeed consistent that this vital, throbbing motor of American learning should be located in Chicago. It has been the history of the past that a precedence of prosperity in things material is necessary to a success in things mental. "Man does not live by bread alone," but it may be remarked, parenthetically, that he usually begins in that way. Chicago began in that way, and gained a strong, vigorous life. The products of the West streamed into her marts —and out again with added value. She manipulated, retouched, revivified, distributed, and she grew.

The highroads of honest trade are the highroads of popular education. It must necessarily be so. If the teacher would fain believe his art a life apart from the touch of common things, a pursuit along byways and hedges, rather than highways, let him then dream of Oxford in Iceland, Cambridge on the Sahara, Harvard in Alaska. No—we win our laurels with our hands and Chicago, in the name of the Great West, has won hers. It is this new University.

In years past the grain of the West came in, and Chicago—the heart—sent it back as brawn.

In years to come the brawn of the West will come in, and Chicago—still the heart—will send it back as brain. —*The University of Chicago Weekly.*

Assurance.

My God, thou art so great,,
Naught falls from thee;
Impossible the fate,
To parted be:
I love my one dear boy,
Beyond all thought;
This beaming spark of joy
From thee I brought:
And thou art all in all
Pure Love may be;
O, God, no child can fall
Away from thee!

WILLIAM BRUNTON.

The Study Table.

The under mentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

A Treatise on Mortgage Investments. By Edward N. Darrow, Minneapolis, Minn.: The L. Kimball Publishing Co. Paper, 50 pages. Price $1.00.

A pamphlet, imitating the style of a legal text-book in its type, chapter, headings, etc, giving advice and information to investors. It contains many valuable suggestions, but bears the unmistakable marks of a very elever advertisement, and we hazard a guess that the book can be obtained from the mortgage company advertising on the cover without sending the dollar. The book testifies to the growth of the mortgage business and read in connection with Hamlin Garland's "Jason Edwards" furnishes food for much thought.

The Royal Road of Beauty, Health and a Higher Development. By Carrica Le Favre. New York: Fowler, Wells & Co. Chicago: A. C. McClurg & Co. 25 cents.

A well written argument in favor of Vegetarianism, is found in this very readable book. The author claims with much apparent force that animal food is neither good for body nor mind, and cites as an extreme proof, the low mentality of the Esquimaux. Health and beauty, she maintains, are fostered by vegetable diet, and special traits and graces, she believes, can be cultivated by special fruits. Even confirmed meat eaters must feel the weight of her argument, from the standpoint of cruelty, against such food. The book is well worth its price for the week's *menu* offered of delicious and appetizing vegetables and fruits.

Peloubet: Select Notes on the International Lessons for 1893. Boston: W. A. Wilde & Co.

The general character of "Peloubet's Notes," is already so well known from the preceding volumes of the series that it is necessary to say of this only that it is a worthy successor to those that have gone before it. The notes are culled from various authors representing different schools of thought—although nearly all would be reckoned as "Evangelical"—and are for the most part good and sugestive. In certain cases, for instance in Haggai 2:7, it is amusing to see how deftly an unorthodox interpretation is concealed under ultra-orthodox verbiage. The text is that of the Authorized Version with the Revised Version printed in parallel columns in the New Testament, and with a collation of the Revisers' readings in the Old Testament lessons. The moral lessons are almost always wholesome, but there is one glaring exception in a note upon 1 Cor. 15:19, headed "The Supreme Misery of Christians," which teaches that "if in this life only we have hope in Christ, then are we of all men most miserable," because "in that case his life is a failure, *he loses both the present life and the future.*" It is to be hoped that no Sunday-school teacher into whose hands the book may fall, will be led by it into such pernicious teaching as that. The book is rich in suggestions and may be commended to all verses of the International Lessons as evangelically safe, and in the main, ethically sound.

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TWELFTH LESSON.

The Prophets' Edition of the Hexateuch

We are now so used to the idea of the twelve tribes grown out of the twelve sons of Jacob that we fail to recognize its absurdity. What an immense over-population should we have if this were the rule! Happily it is not so. Birth and death keep equal step. It is rarely possible to trace the history of a family through ages but even then it is usually not more numerous than two or three centuries ago.

What then is the origin of these legends? Each tribe had a name and according to oriental phraseology all the members of the tribe were called sons of that name (children of Israel). How little this refers to the real chiefs of tribes is evident from the fact, that the priests are called sons of Aaron. Aaron means "ark of the covenant" and was later personified to mean a brother of Moses. In the same way the names of the different tribes and peoples were made to be persons and the mutual relations of these tribes were made applicable to the so-called patriarchs. When the Hebrew tribes having invaded Canaan had become one people, their forefathers were represented as having been brothers. Some of these tribes were already mutually related before the Egyptian period. Others were descendants from Egyptians, Arabians, etc., who fled with them. Hence the former are represented as the sons of Jacob and Rachel, the latter (with more or less Egyptian blood) as the sons of Joseph and his Egyptian wife. Others again still lower in the Hebrew estimation as the sons of the female slaves of Jacob.

But other people also were related to them, *e. g.*, the Edomites, although they usually lived in conflict with them. It was, therefore, natural to represent Edom and Israel as brothers, with Esau as first-born (that is: first-settled) but, as Israel soon outgrew him in power and significance, the story originated that Jacob had stolen the birthright from his brother. The names Esau, the rough one, or Edom, the red one, and Jacob, the sly one, gave occasion to the picture given of them.

Besides their relationship with the Edomites, they were also closely related to the Arabians, the Ishmaelites and the Midianites, who called their tribal father the son of Abram, the high or supreme father. In this way this Abram was represented as the grandfather of Israel, and his name changed to Abraham, the father of the nations, which name gave occasion in its turn to many legends. In order, however, to indicate their superiority to these peoples, it was said that Ishmael and Midian were children of Abram's handmaids Hagar and Keturah, they, the Israelites, descending through Isaac, from Abram's principal wife. Ishmael is a true picture of the character of the sons of the desert. (See Bible for Learners, I. p. 100 to 108.)

Of more importance than the origin of these stories is the use made of these old legends by the prophets for the education of the people.

Abraham is a type of pure piety: Faith in God (commanded by Jahveh he leaves home and kin, and trusts the divine promise, that old Sarah will yet become a mother). Absolute obedience (the sacrifice of Isaac, which is also intended to denounce the offering of children, which, as we have seen before, was not unfamiliar to this period). Disinterestedness. Hospitality.

While Abraham is the picture of the ideal Israel, Jacob is the image of the real Israel. Selfish cunning is the most powerful weapon of a small nation with enemies on all sides. But here also are nobler features: perseverance, patriotism, love of parents and children, faith in God.

Especially beautiful is the story of Joseph, inasmuch as it teaches how God turns into good even man's wrong-doing, how sincere penitence can take away guilt and true love can forget it.

But again, most of all the prophets wished to depict Jahveh in these tales. In them, man is only the instrument of the divine will, Jahweh alone thinks, decides and executes. To the prophets, Israel's national existence, their dwelling is Canaan, their significance among the nations is nothing but the free gift of God, who had chosen them to be his particular people. (Compare Genesis 11 : 31 with 12 : 1.) All events (misfortunes or prosperity) are always the consequence of the immediate interference of God, although the application of moral principles is not always correct ("Jacob I loved, but Esau I hated.") Goethe has said of this porphetic book of history: "It is not so much a book of national history, as of universal history, in so much as it makes the history of one people an example for all the other nations.

THIRTEENTH LESSON.

Josiah's Reformation: Deuteronomy.

In the kingdom of Judah, as in the days of Solomon, the worship of other gods had continued along with that of Jahweh, without an open conflict ensuing between them. However, the conflict which had taken place in Israel, aroused the minds of the people in Judah, and led to manifold political disturbances. At last, under Hezekiah, the Mosaic faction became ascendant, and forcibly favored the exclusive worship of Jahweh. This lasted, however, but a short time, as Hezekiah's successor, Manasseh, went so far as to sacrifice one of his sons to Moloch. They had more success when Josiah, raised under their influence (when only eight years of age he ascended the throne) forced a reformation in the eighteenth year of his reign, 621 B. C., entirely after the heart of the Mosaic party.

The circumstances attending this reformation and the manner in which it took place, point clearly to the book Deuteronomy, as composed and seemingly found in those days. The main features of this reformation correspond exactly with the main points in this book. (Knappert, pp. 122 to 124.)

The book of Deuteronomy represents Moses in the last days of his life in a kind but urgent way repeating his admonishments and commandments in ample discussions. In order to preserve the Jahweh worship intact (think of the so-called second commandment, dating from those days), the ceremonial observances were ordered to be held in Jerusalem, and at the same time, the priests, who had served elsewhere, were connected (as Levites) with the temple service. In every city there were to be judges, and a supreme court of priests at Jerusalem. This book is however especially remarkable for its moral, religious contents. Some words indicate a great progress in humane feelings and sublime religious thoughts, although the doctrine that sin and earthly adversity always accompany each other like virtue and prosperity on the other hand is utterly untrue and must necessarily lead either to self-sufficiency of the prosperous or to scepticism of the sufferer.

FOURTEENTH LESSON.

Jeremiah. Judah Captive.

According to the new law book the service of Jahweh was now acknowledged as the state religion. Josiah, convinced that he was now going to reap the reward of the alliance with Jahweh, risked his person in the war against Egypt, but was defeated and perished at Megiddo (608) in the plains of Jishreel. Now Judah became tributary, first to Egypt, afterwards to Babylon, when Egypt had been conquered by Nebukadnezar. A revolt under Jehoiachin led to the first abduction to Babel, a second one under Zedekiah, after a desperate defense of Jerusalem during eighteen months, to the entire destruction of the kingdom of Judah. The prominent citizens were killed, the town pillaged and burned, most of the remaining people led into captivity. The people, disappointed by the promises of Deuteronomy, returned to polytheism.

This was a hard time for the prophets, above all for Jeremiah, the greatest of them in those days. Jeremiah, of priestly blood, was active as a prophet at Jerusalem for almost half a century, from the reign of Josiah up to the destruction of the kingdom (588). More so than any of the former prophets, he stood alone in his time, non-comprehended, hated and despised.

He witnessed the reformation of Josiah, which passed off entirely to his satisfaction. The revival of heathendom immediately after the death of Josiah had a great influence upon his judgment of his people. He felt that nothing but the entire destruction of national existence could save his people from moral destruction. When first, because of fear of the Babylonians, his people returned to the law, but retracted their good intention as soon as the Babylonian army left Jerusalem to turn against the Egyptians, he openly proclaimed that nothing but destruction and exile could be the fate of Judah and that every resistance against the instruments of Jahweh's judgment only would increase its weight (ch. 34: 8 to 22). He is the first to have a higher, more spiritual ideal than the national expectations, although he could not bury them even for a time without great suffering. (Ch. 20: 7 to 9, 14, 15, 19.)

More than once this position threatened his life already in the times of Jehoiachin, but still more so under Zedekiah. Other prophets of his time, Habakkuk, Joel and Zechariah (ch. 12 to 14) announce the wrath of Jahweh toward the Babylonians after the first abduction, but Jeremiah consoles himself and his people with purely moral religious expectations (ch. 31:31 to 34) but remains convinced that the people have to submit to Babel after having been conquered (ch. 28: 11 to 14). During the siege of Jerusalem he defied the appearance of a lack of patriotism on the same grounds (ch. 38: 1 to 28). But when after the capture of the city choice was given to him and he chose to remain with the ruins of his country he clearly showed that he did not lack love of country and people (ch. 39: 11, 12, and 40: 4 to 6). After a revolt against Gedaliah, the governor, the fleeing rebels tempted him to go along to Egypt, where he at last died.

When five years later another rebellion had been started, and even the last of the remaining able bodied men had been led away and all the land devastated, Jeremiah's prophecies were entirely filled, and the *Lamentations*, bearing his name, were written. That he cannot have been their author is evident, because he could not complain of what he had all along foreseen and predicted as the will of Jahweh, and of which he expected blessed fruits in the future, for moral well-being of Israel.

After his death he exerted greatest influence. The restorat of the Jewish state is perhaps to large extent due to his prophesy a captivity of seventy years (25 : 11 to 12). But his influence is m evident in some of the noblest s of the nation, especially in the sec Isaiah.

FIFTEENTH LESSON.

In Exile at Babylon: The Second Isai

As we have seen already, the larg part were not of the same opinion Jeremiah. There were those, wl like the poet in Ps. 137, thought nothing but vengeance. There w others, prostrated by grief, who s no light in the darkness. To th belongs the author of the beauti poem "Job," probably written by c of Jeremiah's contemporaries (Knappert pp. 157, 159). The probl of reconciling the suffering of t pious with the belief in the justice God, is solved in no other way th by enjoining silent resignation wh placed before the mystery of Go council.

With others courage was reviv with the hope of restoration. So was with Ezekiel, an earnest and pic priest, who had gone to Babel wi those who were led away under Jeh achin, 508 B. C.) He helped to ke alive the national expectations a hence also the religious traditions his people.

As an instance of his not ve exalted poetical flight, read ch. 2 to 10 and 3 : 1 to 4. One of his m familiar chapters is the 37th. Fam iar especially because it is often us as a indication of the resurrection the flesh, while in fact it conta nothing but a poetical description the restoration of Israel. Like t book of Job, Ezekiel also holds to t doctrine of Deuteronomy, that t guiltless never suffer for the guil "the soul which has sinned, sh die," a doctrine which, howev sound in penal jurisprudence, wh used to explain all human disaste necessarily led to insincere confessio or to heavy doubts when the suffe knew himself to be guiltless. B Ezekiel was not a deep thinker a avoided thereby the vexations doubt which shook the author Job.

With him we meet with the fi features of the priestly legislatic afterwards developed in Numbers a Leviticus, which books did therefo evidently not yet exist in his tin (See Toy, pp. 79 to 81.)

In the days when the Persian Cyr was in the ascendency and commenc to threaten Babel, his arrival w looked forward to by the Jews wi great expectations. Being alrea welcome as enemies of their enem the Persians were doubly so becau their religion was in many respe similar to that of the Israelit About this time appeared the seco Isaiah (Ch. 40 to 66) with the hap news: "Comfort ye, comfort ye, t people" etc., (40 : 1) and greeted C rus as the saviour of Israel, sent Jahweh (44: 28—45: 1–7.)

No prophet equals him in loftin of style and in depth of thought. is never zealous for temple of sac fices. Over against the idolatry wh to him is perfectly ridiculous (40: 18 to 26; 44 : 12 to 17), he advoca pure moral piety and asks for it other recompense (Ch. 58 : 1 to 1 Therefore he appreciates its bless even when superficial people nothing but a curse and thus gi utterance to the belief interpreted the words of the N. T.: "Behoo it not the Christ to suffer these thi and to enter into his glory?" W this prophet says of the "servant the Lord" (42 : 1 to 7 ; 52 : 13 to *i. e.*, the pious kernel of the nat

ich, suffering more than the others the sins of their people, and being rified by that suffering, warrants the fillment of Israel's calling, gave ocion to the thought often falsely inpreted, but eternally true, that rist bears the sins of the world.

Even when seemingly intoxicated enthusiasm while describing the rious future of Israel (54 : 10 to 17 ; : 1 to 4, 11 to 22), still the ground of expectations is a purely spiritual ; the power of him who stands rally highest, is the only real power l greatness.

Correspondence.

National Landmark Burned.

To the Editor of Unity :—Less n a week ago the old Unitarian urch at Plymouth was burned to ground. The building had been in repair, indeed, as will be seen, vas not completed when the disascame. To one who has spent ny a Sunday morning under its pitable roof the news comes with ecial sadness. But I am sure re are many who have known mouth either as members of the *ool of Applied Ethics*, or as resits, who will be glad to have the ount of the fire from an eye-wits. I shall betray no trust in quotthe words of my friend, full of e feeling and giving a vivid pict-

But now I must write about the of our dear old church. It is h a desolation to us, and by us I n all Plymouth, for the sorrow is by all, of every parish and of no ish.

No more impressive hour has n mine to witness than Tuesday ht, (November 22d,) when hunds of people filled the town square ardless of the flying sparks that e lighting fires on so many builds, and stood in breathless silence ching the swift destruction of the Gothic church that has been for the years of their lives the emiment of their town history and link with the long past. The h was as solemn as at some urnful ceremony, and the only nd (above the noise of the fire) a thered groan when a great wall or a tall spire toppled over ; or en the old town bell, cast by Paul ere and bearing his name, crashed n with one solemn farewell knell. s bell has given us the note of e, morning, noon and night, and g its last alarm for this cruel fire.

We have every reason to thank l that our town was saved, but ny were the aching hearts that ht that the place—so haunted for ll by familiar forms now invisible as followed them into the invisible t. One lovely thing is that Plyuth is so united in one feeling. It es us like a great family. We realize that this old church made chief external feature that rened our plain Pilgrim town from commonplace. We are poor in d buildings, but the 'Old Gothic' they quaintly called it, with its nified and beautiful front as it d Leyden Street, with the crowdgraves at its back and its four ets that rose above the trees of vn Square, giving a touch to ry view of the village, seemed to the central point of attraction. seemed too hard to believe that it ld go, even while we saw the nes curling around the tower, ning out of the organ loft, and ying in and out of the traceries r the broad door, which I am glad hink was a broad door in every se, and deserved the glory of the rds above it—'The First Church Plymouth.' . . . It is terrible to think of rebuilding, and yet we must. . . . We had it full of stagings, having had it lathed and replastered at great expense to us, and were just making new efforts to be able to paint the inside."

Barrett Earlden.

Chicago, Ill., Nov. 28, 1892.

Why the National Conference Does not Come to Chicago in 1893.

To The Editor of Unity:—On looking over again your editorial of two or three weeks ago, concerning the decision of the Council to hold the next meeting of the Conference in Saratoga, I fear that your readers will not fully understand the reasons which led to that decision. You singled out one—the possible lack of lodgings—for special remark, but it was not a prominent one in our minds. Probably somewhere in Chicago accommodations could be found for all who should attend the Fair. There is no doubt that your wonderful city is fully equal to the task which has been intrusted to it by the nation. But that conscious fellowship which comes from being together outside of the meetings as well as in them, which we missed at Philadelphia and always enjoy at Saratoga, would of course be impossible at Chicago.

The chief reason for our decision is the conviction that in the bustle and crowd of a World's Fair, meetings of the kind proposed would attract little attention and be poorly attended. Assemblies of experts in any department of knowledge, such as were held at Paris, would perhaps succeed as well at Chicago. Such experts would go to Chicago for the main purpose of meeting each other, and the Fair would be secondary. But popular meetings, it is believed, would not be well attended by those who would come to Chicago to see the Fair. This may be a mistake, but it is sincerely believed, and is by far the chief reason for the decision.

Besides this, the quiet and pleasantness of Saratoga, the new hall, built partly with reference to the needs of the Conference and largely at the suggestion of the Unitarians, the thought of many that a permanent place for meeting is desirable, and especially the convenience of the place for the majority of those who are concerned in the Conference,—are considerations which have had weight. It is a simple fact that by far the largest part of the Unitarian body lies within a circle of which a line from Saratoga to the most eastern of our churches is the radius. This is a fact which the Council must recognize, however much it may regret that many of our churches lie outside that circle. It must serve the body as a whole.

Nothing could be more unjust than to presume that the action of the Council was based upon the slightest hostility to, or jealousy of the West (though this has been presumed in letters to me), or upon indifference to the meetings proposed at Chicago. The Council stands by the cordial resolution of sympathy and the promise to co-operate which it sent to the Local Committee on May 24. Relying upon the expressed desire of that Committee to consult it in preparing the program, the Council appointed at once a committee to represent it when any consultation should be asked for. But when in October the time drew near for the Council to come to a decision, no communication from the Chicago Committee had been received. And when the Secretary, pocketing considerations of dignity, wrote to the chairman of the Chicago Committee to know how matters stood, he was told (under date of Oct. 17,) that the adjourned meeting of the Committee would be held the first week in November, at which time it was hoped that the Council would be heard from. This has the appearance of some indifference to, or forgetfulness of, the Council, since, had the Secretary not written to ask information, the Council would apparently not have been consulted at all. Any one who realizes how great the labors of the Chicago Committee must be, will understand how it should have forgotten that it had promised to "seek suggestions and advice from the Councils of our several National bodies." But the fact must be considered when the Council is blamed for not taking more active part in preparing for the Chicago meetings. Having been told to stand aside and not speak till it was spoken to, it saw no other course open than to do so. But it stands ready to cooperate to the extent of its ability. Not being on the ground, it cannot know very much of the possibilities of the meetings to be held in Chicago, but what it can do, it will do.

Yours sincerely,
W. H. Lyon,
Secretary of the Council.

Thanksgiving at Hillside.

Editor of Unity:—Would it be presumptuous to ask for a little of your space in Unity to report our Thanksgiving at Hillside? We would like to have the friends of the school and personal friends know something of the gladness of the day. Our pastor conceived the unique idea of celebrating the day something after the manner of the Love Feast of the early Christians. Our little chapel has seldom looked more beautiful than it did that day, with its product of field, garden and forest tastefully arranged by the young people of the Home, school and neighborhood. The stars and stripes were gracefully draped back of the pulpit. Three tables were bountifully spread by a committee for that purpose. At half-past twelve the congregation arrived and during a voluntary on the organ about one hundred persons were seated at the well-loaded tables. Then a portion of our beautiful Harvest service was read by the pastor and the responses sung by the congregation, followed by an impressive prayer. After this the dinner was eaten with much social enjoyment. After the dinner was over there were several short telling speeches.

Mr. Hugenholtz commenced by warning against the pride of the self-made man, who thinks that he has nobody to thank for anything, because his prosperity is of his own making. At times, he said, it may seem to us that God has no part in our success in life, but a little earnest thought will make evident to us that though we planted and watered, God gave the increase, that though nature, working all the seen and unseen results in the universe according to fixed and unchangeable laws, may seem sufficient in itself, it is God who upholds and maintains those laws. And while we should, therefore, be grateful to him for all the material blessings of the earth, our gratitude will become much deeper when we realize how great are his spiritual blessings, the blessing of religion which never fails, even if the direst calamities of famine and plague should come upon us, the blessing of our common brotherhood in and through the fatherhood of God. In no better way could we give expression to our gratitude for this latter blessing, than by the love-feast for which we were gathered, than by doing away with all the barriers which in our pride and selfishness we so often raise between each other, and sitting down as one great family at this common meal. But in order to make this love-feast a real feast of love, we should banish from our hearts whatever is inconsistent with the spirit of love, we should first go and be reconciled to our brothers. And if thus we prepared for a better Thanksgiving day a year hence, we might be sure that all the intervening days would be days of thanksgiving indeed, of spiritual banqueting, even gladder than the present one.

Mrs. J. W. Greenleaf contrasted the occasion for Thanksgiving at the time the custom was originated and the present time when it has become a duty and privilege not only to observe the day as one of thanksgiving, for our own blessings, but to make it possible for others to have thankful hearts also. She spoke of the blessing of filling the widow's coal bin, clothing little children, and furnishing dinner where otherwise it would be meager, realizing how much more blessed it is to give than to receive. After storehouses and silos have been well filled we can take time to look over the year and count our blessings, and tell each other and cry out the command of the good teacher, "Love one another."

Miss Jane Lloyd Jones spoke of the home feature of the day. She said the founders of our Republic were *Home-seekers*, their first Thanksgiving day was an expression of gratitude to the God of the harvest, that had made it possible for them to maintain the home. She then spoke of its being a day of family reunions, the home magnet draws one into the atmosphere of home at such a time whether present in body or not. We measure ourselves by the *home ideals*. See if the fruitage of the year will merit a fathers "well done" or a mother's approving smile. These anniversaries are not all gladness, faces are missing to sight. But the apparent separation was not real separation. The ministering of the loved ones might be more on this *home day* and not less for the bodily presence being removed. The home circle had but widened beyond the reach of eye, not beyond the reach of the heart. Fruitage was impossible without cloud. Clouds came but not to stay. The blessed mother, the self-sacrificing father, that stand yet in the memory of the heart, still minister to their children. The child that was the embodiment of sunshine and cheer in the home is still the ministering spirit there though eye see him not. She said the home circle was not broken but widened since

"Love can never lose its own,"

And for this assurance this consciousness which our beautiful faith gives us, she thought we should be deeply, truly thankful.

All felt that not the least to be thankful for was our pastor, Rev. F. N. Hugeholtz, Jr., whose genial presence and helpful word is an uplift from week to week.

Enos L. Jones.

Hillside, Wis.

Are They Monopolists?

We have been surprised several times during the past two years to read the astonishing offers made by one of our large advertising patrons, the Larkin Soap Mfg. Co., who have been before the public a long time ; and who have established an enviable reputation for their liberality and fair dealing with their patrons.

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This Company have always made many homes happy at Yule-tide. This year all their previous efforts are eclipsed. They fully describe this liberal offer in their large advt. on our last page.

Notes from the Field.

Chicago.—Pursuant to call of the Executive Committee of All Souls Church, a meeting of the members of the society was held in the auditorium of the church at 8 p. m., on Oct. 28, 1892, Jas. P. Gardner, President of the Board of Trustees, presided. The following resolutions were offered and adopted at said meeting.

WHEREAS, The clearness of the ethical basis of work and fellowship set forth at Cincinnati in the year 1886 by the Western Unitarian Conference, was, to many minds clouded and put into dispute by the adoption of a qualifying resolution at the meeting of that body in May, 1892, and

WHEREAS, This Church, founded on the principles of co-operative fellowship, unconditioned by any doctrinal or theological qualification, has proven the efficiency of such a basis, and

WHEREAS, Further, we believe that the so-called "supplementary Resolution" was introduced without due notice to the Churches, and voted upon without the deliberation which so important a question demands, therefore,

1. *Resolved*, That our past history, present position and justice to the condition under which so many have joined us, necessitates the placing of ourselves on record in this matter.

2. *Resolved*, That we oppose to any qualification of the ethical basis of the Conference, and that our delegates to the next annual meeting be instructed to work for the rescinding of the resolution in question.

3. *Resolved*, That this church continues to hold the word "Unitarian" in no narrower sense than the name of a movement towards religious unity and peace, founded on moral purposes rather than on doctrines, however noble; a rational attempt to apply religion as interpreted by "the growing thought and purest lives of humanity" to the ennobling of our own and others' lives.

4. *Resolved*, That we urge upon the members of our congregation the same generous financial support of the Western Unitarian Conference and attendant missionary interests as in past years, hoping that they may be made to represent more and more clearly that inclusive religion found in the ethical purpose to "advance truth, righteousness. and love in the world," finding in this an efficient religious bond which can unite in harmonious, earnest and devout co-operation those who may differ widely in their theological opinions.

5. *Resolved*, That to the end of securing a deliberate consideration and fair representation of this question, a copy of these resolutions be forwarded to the directors of the Western Unitarian Conference, and be furnished UNITY for publication.

It was moved and carried that members not present be allowed to record their votes, through the mail or otherwise, with the secretary any time within thirty days from the above date.

The vote upon said resolutions stood:

For the resolutions present and voting .	63
For the resolutions voted by letter . . .	46
Total for resolutions.	109
Against the resolutions present and voting	11
Against the resolutions voted by letter .	4
Total against resolutions . . .	15

LLOYD G. WHEELER, *Sec.*

OCT. 28, 1892.

—The December meeting of the Women's Western Unitarian Conference, held in All Souls Church, had for its topic "Modern Judaism." Mrs. Hannah G. Solomon as essayist won commendation for her most excellent exposition of the subject. Both the subject and the essayist drew together quite a number of those not ordinarily mingling at these meetings. Let it be hoped that this object-lesson in fellowship may be the first of many more like it. The discussion was animated and earnest. It was participated in by Mrs. Jones, Mrs. Boyeson, Miss Stafford, Mr. Jones, Mr. Mangassarian and others. This last speaker was especially interesting for his defense of Christianity, which defense consisted in the statement that Judaism was concerned only with its God Jahweh and its people while Christianity said, "Go ye into *all* the world and preach my gospel to every creature." M. H. P.

Duluth, Minn.—As many of the good people of this city as could attend the ordination and installation services, last evening, (Nov. 29) of Mr. Franklin Chester Southworth, enjoyed a rare treat. Such eloquent men as Revs. T. B. Forbush, F. L. Hosmer, S. M. Crothers, C. J. Staples and C. F. Niles were there to conduct this most beautiful and impressive service. The fine qualities of mind and heart in the young minister ordained, his devotion to truth and his consecration to his work, can not fail to be appreciated by all Unitarians and others in this city. The order of services was as follows:

Invocation, Mr. Hosmer; Scripture reading, Mr. Staples; sermon, Mr. Forbush; ordaining prayer, Mr. Niles; act of ordination, Mr. G. A. Leland, (of the Board of Trustees); charge to the minister, Mr. Crothers; right-hand of fellowship, Mr. Staples; address to the people, Mr. Hosmer; The "Arion Quartette," a choir of male voices, rendered the music of the evening, to which also Miss Stearns and Miss Morris added two well given selections. The congregational hymns were Mr. Beach's,

"Mysterious Presence, Source of all"

and Longfellow's

"One holy Church of God appears."

Japan Mission.—The Western Secretary acklowledges the receipt of the following contributions, given in response to a note in *Unity*, for the purpose of sending Unity Mission tracts to Rev. W. I. Lawrance for use in his work in Japan, according to his expressed wish for the same:

Charles H. Williams, Baraboo, Wis. .	$1.00.
Mary L. Lord, Chicago	1.00.
A. Friend, Chicago	2.50.

There has also been received from another source by Mrs. Reed, (P. O. Mission), the sum of ten dollars for the same purpose.

New Salem, Mass.—Large congregations are reported here under the ministry of Rev. Perry Marshall during the three months of summer work. The orthodox church offered the use of its house of worship as larger and more comfortable than the Unitarian. Next year the work is to be doubled. The people seem more ready for the gospel of a free faith than in other places. Mr. Marshall's health has been much improved by his summer residence here.

Boston.—A great effort is making to send sufficient money to Japan to erect the needed mission building.

—The Unitarian Church in the Pilgrim City, Plymouth, Mass., was recently burned to the ground. The society was organized in 1606, in Scrooby, England.

—The A. U. A. has voted $6500 to thirteen Pacific coast churches for the coming year, with $3000 additional for the services of its superintendent in that section.

—Rev. Francis A. Christie is spending the winter in special study at Marburg. He speaks of the lectures at the University of "this quaint old town, steeped in history," as extremely good, and its theological faculty as a strong one.

—Rev. Paul R. Frothingham and wife, after their summer and autumn in Europe, were to sail for New York on December 3. Mr. Frothingham will return to his work in New Bedford, from which he has been given these six months of absence.

—Mr. Edwin D. Mead, editor of the *New England Magazine*, is giving a course of six Thursday evening lectures on "The Pilgrim Fathers" before the Brooklyn Institute of Arts and Sciences. Many UNITY readers will recall his appreciative and scholarly treatment of this subject a few years ago in various cities of the West. Mr. Mead combines, in a marked degree, the old-time Puritan's moral insight and emphasis with the new thought and mental methods of to-day.

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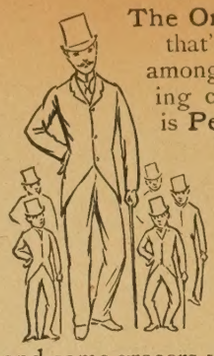

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.—Truth is like life: whatever lives absorbs into itself all that is congenial.
s.—The romance, the poem, and the sermon teach us how to feel.
.—Feeling is given to lead to action.
rs.—If feeling be suffered to awake without passing into duty, the character becomes untrue.
—There are plain cases of immediate duty where it is only safe to act at once.
—Truth is for the heart rather than the intellect; for if it is not *done* it becomes unreal.

—*F. W. Robertson.*

Grandma's Angel.

ma said, "Little one, go and see
andmother's ready to come to tea,"
ew I must n't disturb her, so
pped as gently along tiptoe,
stood a moment to take a peep—
there was grandmother fast asleep.

ew it was time for her to wake;
ught I'd give her a little shake,
p at her door, or softly call;
had n't the heart for that at all—
looked so sweet and so quiet there
g back in her high arm-chair,
her dear white hair, and a little smile
means she's loving you all the while.

n't make a speck of noise;
ew she was dreaming of little boys
girls who lived with her long ago,
then went to heaven—for she told me
so.

it up close, and I did n't speak
word, but I gave her on her cheek
softest bit of a little kiss,
in a whisper, and then said this:
andmother, dear, it's time for tea."

pened her eyes and looked at me
said, "Why, pet, I have just now
dreamed
little angel who came and seemed
iss me lovingly on my face"—
pointed right at the very place.
er told her 'twas only me,
k her hand and we went to tea.
—*Sydney Dayre, in American Youth.*

ching Monkeys by Electricity.

I once went up the Amazon and
oco Rivers on an animal-captur-
expedition for the late P. T.
ium," said Dick Cowper, an old
vman now at the Southern. "I
quite a collection of snakes, birds
monkeys. I hit on a novel plan
he capture of the latter and it
ked like a charm. A monkey is a
ter imitator than a Chinaman.
will do anything he sees done,
that is what gets so many of his
into the cage. I rigged up an
ric battery and attached it to an
ratus that would allow a score of
Simians to get hold of it. I then
a party of natives and went into
forest where there were troops of
keys. We put the apparatus
n, attached the wire and removed
battery to a considerable distance.
natives then took hold of the
ratus, danced and yelled, then
ed. The monkeys made a dash
it. Half a dozen caught hold of
d I turned on the current. They
n to shriek and squirm, but the
rs thought their performance a
of the program, and fairly fell
each other to get hold of the
hine. I could have stuck the
le troop if they could have got
of the concern. We then made
scent on them with sacks, and
had a score of them corraled.
it would only work once. We
d it a month afterward at a point
miles distant, but not a monkey
e off his perch in the trees. They
ed the proceedings with evident
osity, but without any apparent
re to imitate our war-dance around
machine."—*St. Louis Globe-ocrat.*

Business Principles.

A clothing dealer in an interior town had occasion to visit the city to purchase goods. While he was gone a young man entered his store to buy a coat. A salesman waited upon the customer and showed him a coat plainly marked seven dollars. The customer tried it on and said in a pleasant confiding way: "I want a good article, and I can afford to pay a little more." The salesman showed him many coats, and finally, having removed the tag, again offered him the seven-dollar coat which had fitted him at first, and said: "Here is a coat, a fine article, just your fit, which I can sell you for twelve dollars." The coat was again tried on, the young man seemed pleased, paid his money and went away.

On the merchant's return the salesman, with a smile of triumph all over his countenance, rushed up to him and boasted of what he had done. The merchant looked grave. He only said: "Does any one know who the customer was?" A little boy had recognized him as a workman in a neighboring factory, and remembered his name. The merchant sent for the young man, told of his mortification, gave him back five dollars and the privilege of returning the coat if he chose, and then said to the salesman: "Now sir, I will pay you your week's salary and I wish you to go. If you cheat my customers you have not principle enough not to cheat me. If I can't have my people sell goods honestly I will go out of business. Good-day, sir."—*Dry Goods Chronicle.*

A Poultice for Pride.

Miss Sawyer, who is poor, was introduced at a lunch party to Miss Taylor, who is rich, and was coldly received. Miss Sawyer is bright and knows her own antecedents and Miss Taylor's also. She was unabashed, and spoke cheerily: "I'm so glad to meet you. I've often wanted to. It's so funny—my name is Sawyer and my grandfather was a tailor, and your name is Taylor and your grandfather was a sawyer. Mine used to make clothes for yours, and yours used to saw wood for mine."—*Elmira Gazette.*

A FLOWER has been discovered in South America which is visible only when the wind blows. The shrub belongs to the cactus family, and is about three feet high. The stem is covered with dead, warty-looking lumps in calm weather; those lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear dead as soon as the wind subsides.

Driving the Brain

at the expense of the Body. While we drive the brain we must build up the body. Exercise, pure air—foods that make healthy flesh—refreshing sleep—such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

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Thirteenth Lesson.

Josiah's Reformation: Deuteronomy.

What was the religious condition in Judah in the eighth century? What is told of the reformation of Hezekiah and its lasting success? (Knappert p. 117 to 122.) Which peculiar circumstance led to the second triumph of the Mosaic party under King Josiah, and when did it take place? (Knappert 122 to 124.)

Why do we suggest that the book spoken of in 1 Kings 22: 8 was the book Deuteronomy? (Knappert p. 124 to 127. Toy's Lesson 13.)

Why has this book been called Deuteronomy, *i. e.*, second lawgiving?

What progress in humane sentiments does it contain? Ch. 5: 12, 15. (Why had the Sabbath day to be kept holy?) 12: 12 (no classes) 15: 1 to 4, 7 to 18 (no perpetual slavery of brothers, no pauperism). 23: 15, 16 (no extradition of fugitive slaves); 23: 19 (no usury); 26: 10 to 22 (mercy toward poor people, innocent people, strangers, orphans, widows); 25: 4 (humanity toward animals).

Look up some sublime religious words: Ch. 6: 4 to 7. Ch. 30: 11 to 14.

What untrue moral principle does it advocate? Ch. 30: 15 to 20. Ch. 28: 2 to 8 and 15 to 27.

FOR THE YOUNGER CLASSES.

After the legends of the three patriarchs, we find extensive narratives about Joseph, Gen. 37 to 50.

Tell the children the principal details: why Joseph was preferred by his father, what he did himself to increase the hatred of his brothers; how they sold him for slavery and deceived their father; Joseph's noble conduct in the house of Potiphar and in the prison; the dreams of his fellow-prisoners; the dreams of the Pharaoh; Joseph ruler of Egypt; seeing again his brothers, testing and frightening them, until he made himself known; meeting his father; rendering his brothers good for evil.

Why is this history a romance? Dreams may reveal to us our own occult thoughts and sin, and thus we could explain the dreams of Joseph and of Pharaoh's officers, but they are never supernatural predictions such as those of the Pharaoh must have been. In general however, this narrative shows that the writer must have been well acquainted with the conditions of Egypt (B. f L. I., 228 to 236).

The moral significance of this narrative has always and justly been considered very high. It teaches the curse of showing to one child more love than to the other ones, awakening both presumption and jealousy; the blessing of respecting the moral demands in every surrounding and condition; the pangs of conscience lasting years after the sin has been committed and their blessed influence toward moral improvement, and, last but not least, the glory of mercifulness prompted by the thought that "God means for good even if man means evil."

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Publisher's Notes.

THE crowded condition of UNITY'S advertising columns this week makes it impossible for us to present any full list of the holiday books which we have for sale. Next week's issue will contain somewhat fuller lists, but we suggest that those desiring to purchase books send to us for catalogues and circulars.

THE investment of ten dollars for one year in one of our Co-operative Publishing Bonds will entitle the holder to a certain 6 per cent interest and also to the privilege of buying all books, both our own publications and those of other houses, at wholesale prices, usually from thirty to forty per cent discount.

WE have arranged for the sale in Chicago of copies of "Fifty Years of Unitarian Life," the memorial volume published by the Geneva Unitarian church. The price in handsome paper covers, including postage, is fifty cents.

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The Woman's Publishing Company of Minneapolis, Minn., publishers of "The Housekeeper," will pay 5 per cent as its first semi-annual dividend January 1st, 1893. All stock fully paid up before that date will participate.

What folly! To be without BEECHAM'S PILLS.

The renewed interest in the writings of the poet Whittier makes especially timely a little book of "Outline Studies in Holmes, Bryant and Whittier" by W. C. Gannett, a new edition of which has just been published. The principal poems of the three poets are classified in this pamphlet, but the outlines and suggestions for reading, conversation and study are particularly full on the poet Whittier. Paper, 32 pages, ten cents.

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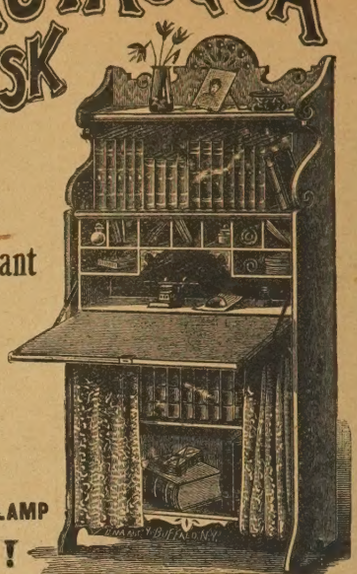

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